SIVANANDA STOTRAPUSHPANJALI

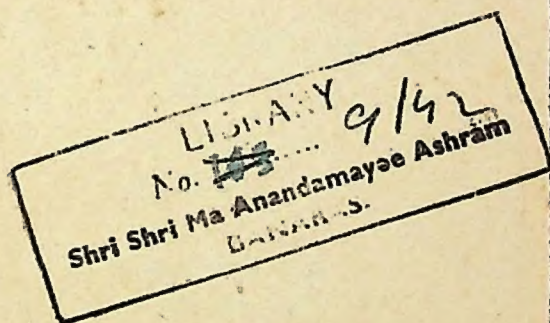
BY

SRI SWAMI JNANANANDA

Platinum Jubilee Series 5

SIVANANDA
STOTRA PUSHPANJALI

By

SRI SWAMI JNANANANDA
(*Head of the Sanskrit Department*)

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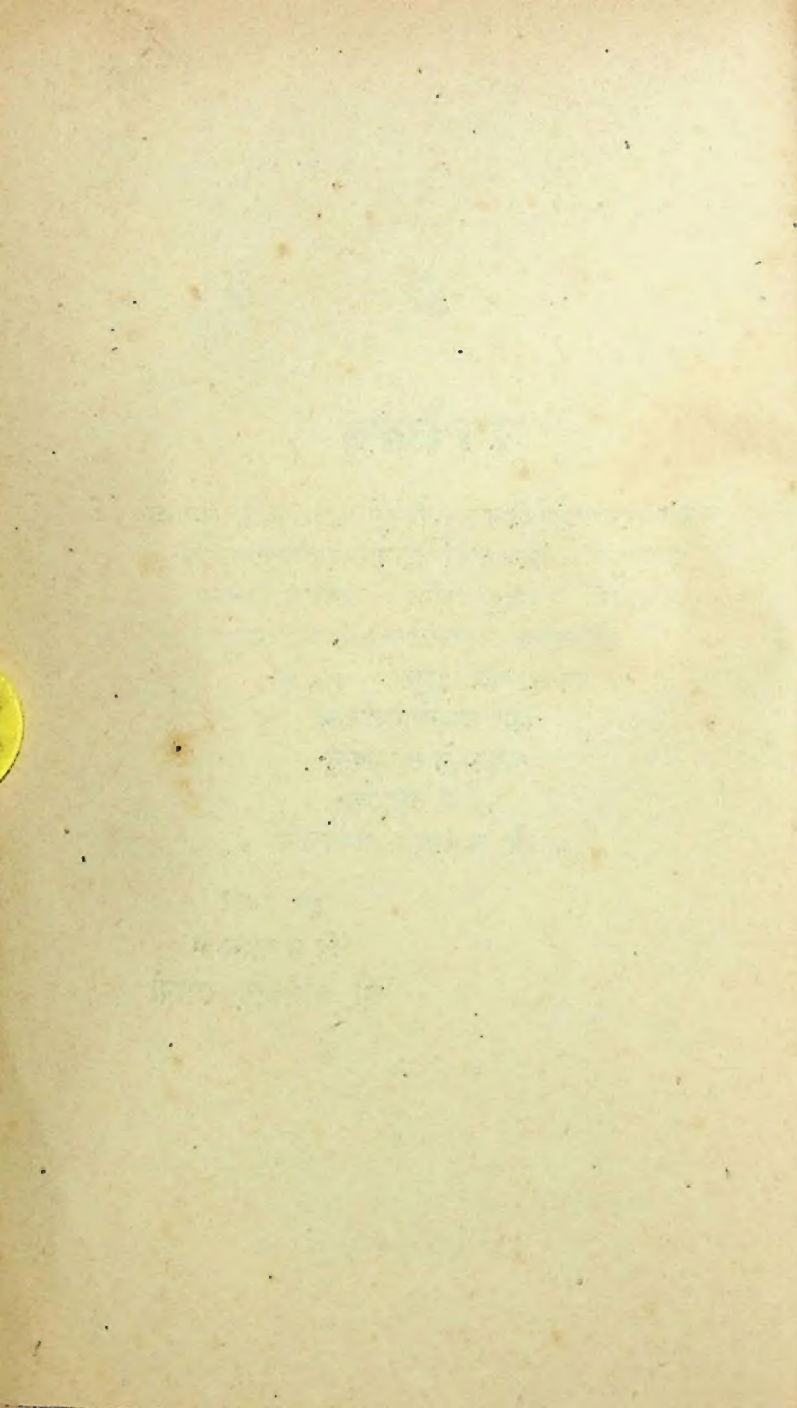
समर्पणम्

स्वकीयहृदयगतसर्वविधभावपरिपूर्णं शतसंख्यकैः सुगन्धि-
पद्यकुसुमैः समलङ्कृतं शिवानन्दस्तोत्रपुष्पाञ्जलि-
नामकं क्षुद्रपुस्तकमिदं भक्तिपूर्णमनसा
ब्रह्मनिष्ठस्य सकलजनकल्याणकारिणः
परमाराध्यजगद्गुरोः श्री-
शिवानन्दयोगिराजस्य
पादकमले स्वाह्लादानु-
भवाय तथाऽत्म-
शुद्धये च सादरं समर्पयामि

इति भवतां
वि न या न तः
श्री ज्ञानानद स्वामो

SRI SWAMI JNANANANDA

9/42

CONTENTS

PUBLISHER'S NOTE

It is with great pleasure that we place before the devout public this, "SIVANANDA STHOTHRA PUSHPANJALI" during this auspicious year of His Holiness's Platinum Jubilee celebrations. These devout century of verses contained herein do, in fact, constitute a Pushpanjali, namely a worshipful flower-offering at the feet of the Master. Each verse is a fragrant flower worshipfully and adoringly placed by the loving disciple, the author at the feet of the Satguru. This little book embodies a Guru Aradhana. Valuable as it will be found to be to all seekers in general, this is of special value to the vast circle of disciples and devotees of Satguru Swami Sivanandaji Maharaj, to be found in every part of the globe.

This handy book with its wealth of inspiring and prayerful devotional verses is beautifully suited for daily Swadhyaya as well as for repetition during the hours of meditation and worship. We place this in your hands with the full belief that it will be of immense inspiration and benefit to you, as also to countless other devout seekers like you.

22-6-1956. Publishers

INTRODUCTION

The life of the true and devout Hindu is permeated by the spirit of worshipfulness and adoration. A deep and vibrant feeling of gratitude and love is a salient characteristic of this lofty spirit. Gratitude is one of the finest of the sentiments that naturally and spontaneously arise in the human heart. It finds expression in terms of intense reverence, love, earnest dedication, eternal alligiance and unceasing praise and glorification. Who can describe the irresistible urge for expression, of the heart that is filled to overflowing with immeasurable gratitude and true devotion? He only can know it, who has felt it throb and pulsate within the depths of his sincere heart. In this world man feels gratitude for what he receives from another. While the human-being feels gratefulness for earthly help and favours and for gifts of the world, material, and therefore necessarily limited and temporary and transitory in their nature, verily how much more and how far greater would be his gratitude for the spiritual help and the gifts of divine grace and light that the Sat-Guru or the Perfected Master bestows upon him. The Satguru showers upon him the gift of eternal beatitude, perennial spiritual joy. He leads him on to immortal life and the state of infinite felicity. The disciple is thus linked to the Master with sweet bonds of eternal gratitude and limitless love. The jiva bound up in Samsara finds its release in the

saving grace of the Satguru. This is the secre behind the unique and wonderful relation betwee the Guru and the disciple in India. This spiritua relationship is mysterious and marvellous and it essence is the perception by the disciple, of the fullest divinity in the Guru.

To regard the Guru as God is the most importan thing in spiritual life. To make not the least distinc tion between Guru and God is an indispensable requisite in the path of discipleship and the proces of spiritual unfoldment. Declares the Swetaswatar Upanishad :—

> यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
> तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

"To him who has supreme devotion to God and a much devotion to the Guru or spiritual precepto as to God, to such a high-souled one will shin forth the (innermost), meaning of these truth expounded unto him"—23, sloka 6th chapter.

Similarly it is stated that the supreme object o meditation is the person of the Guru, worshipfu indeed are his lotus-feet, his utterances are as sacre scriptural texts and his Grace is the source o salvation. Hence to adore the Guru and to worshi him is a part of Yoga-sadhana. Such glorification is identical with glorification of God Himself, whom the disciple sees as no other than the Guru. It i regarded, and rightly too, as a spiritual exercise tha strengthens the spiritual link with the Satguru draws forth his Grace and brings about the awakeing

of spiritual consciousness in the disciple. This beautiful handbook of one hundred reverential and dedicated verses is the visible expression of such worshipfulness and gratitude of a disciple unto his divine Master. These verses constitute such a spiritual exercise as indicated above and are offered by the learned author Sri Swami Jnanananda Saraswati Ji Maharaj at the lotus-feet of His Holiness Satguru Sri Swamiji Sivananda Bhagavan. Through his orthodox upbringing right from his childhood, Sri Swami Jnanananda is steeped in the traditional lore of our culture and is not only deeply religious, but aslo cherishes deep reverence to the traditional ideals. His love for Sanskrit and his erudition in this classical language are equally great. Coupled to these was his keen aspiration for the realisation of the spiritual ideal and this drew him powerfully towards the holy feet of Sri Satgurudev and his abode in the Himlayas by the sacred Ganges. From the moment of his contact with His Holiness Swami Sivanandaji, his surrender has been complete and his dedication whole-souled. He has striven to identify himself with the lofty spiritual mission of Jnana-yajna being carried on by his Satguru and has plunged himself with great zeal and devotion in this work.

In Sri Swami Jnanananda Saraswati we have a noble example of dedicated discipleship. He is a Sat-sishya who is absorbed day and night in the service of the Guru's mission. He knows no other thing than the Seva of his Guru for the furtherance

of great spiritual work. He wishes for no rest. He says, 'My life has become supremely blessed by coming into contact with Satguru Sivananda Bhagavan. Anandakutir is my heaven. By graciously taking me into his divinefold, Sri Satgurudev has bestowed upon me the highest blessedness. He has been the giver of spiritual light. At his feet do I find my Paramdham, my Moksha, my supreme Kaivalya. His service is my meditation. Glory to my holy Master, who is to me none other than Lord Siva Himself."

The above veneration and devotion has often and on found their expression in verses of great charm and beauty and literary grace. They are the spontaneous outflow of Swami Jnananands's Guru-bhakti and Prem and they are the beautiful flowers that he offers with love at the lotus-feet of the Guru. This collection of these verses are of inestimable value to all seekers and spiritual aspirants. They are of immense practical use in one's Sadhana too. For these verses embody the quintessence of Guru bhakti and reveal the spirit of true discipleship. They team with wealth of sentiment bringing out the Bhav of the devout disciple and the seeker athirst for the grace of the Guru that bestows release and relief from the fire of Samsaric existence. A regular study of these verses will in itself doubtless form a spiritual education to seekers on the path. These verses are touchingly devotional and throbbing with Bhav and fervour. They thrill, inspire and elevate. They

instantly evoke a mood of worshipfulness and attitude of prayerfulness. We feel that this little volume should find a place near the altar and place of meditation of all earnest Sadhaks and spiritual aspirants. Through these verses, the pious author, Sri Swami Jnanananda, has rendered a great service to the aspirant-world. He deserves the warmest congratulations. These verses have already won the hearts of the readers of "The Yoga-Vedanta Forest University Weekly in which they have been regularly serialised. I wish this little volume the ready reception and the widest circulation, which I feel it richly deserves.

I pray that the Lord may bestow His choicest blessings and abundant grace upon the worthy author.

Sivananda Nagar
1. 5. 1956,

Swami Chidananda.
General Secretary.

FOREWORD

Sanskrit is said to be the language of the celestials. It is the purest of the several existing media of expression and has the advantage of containing in its words, in a root-form, the hidden significance of what they denote. Sanskrit is a majestic language. It is very sweet and dignified. The other languages of India largely draw from the store-house of Sanskrit. Sanskrit is very elastic, too.

There is a remarkable and holy atmosphere associated with Sanskrit. The study of Sanskrit instils a kind of devotion and exalted feeling in one's heart, and generates a higher emotion. Sanskrit was first mostly used in religious literature. But later it became the voice of every branch of learning in India. Once it was also the spoken language of the Indian people. Kings used to patronise Sanskrit poets and there was a great renaissance of Sanskrit culture everywhere. Unfortunately today people are inclined to dub Sanskirt as a dead language. No. It cannot be dead. In the heart of the Indians there throbs the spirit of Sanskirt. This can never cease. The Indian's love for Sanskrit cannot die.

Not only this. Even great Western scholars have been attracted by the greatness and grandeur of Sanskirt. There have been in the Western universities special chairs established for carrying on research work in Sanskrit literature. There is a great need now to renew such research and bring once again to practical application in life the use of

the Sanskirt language and make it the common language of India.

Swami Jnananandaji, a monk of deep scholarship in Sanskrit, who presents to the public this bouquet of charming verses, combines in them the beauty of Sanskrit with the glowing spirit of the religious aspirant. He has taken special care to make the composition as delightful as possible and produce in the young generation of comming India a thrill of the magical touch of the superbness of Sanskrit. The Swamiji commands Sanskrit not as a dead language but as a language intensely alive even today, and fit to evoke the admiration of the learned. He handles the language in a most genuine and practical manner. His verses are the natural expressions of his mastery over the style and vocabulary of Sanskrit, combined with an equally great ability to handle the various metres of its poetry.

Swami Jnananandaji truly deserves the approbation of all lovers of Sanskrit for his poetry which is enlivened with a beautiful diction and a facile style. It seems evident from these verses that he possesses the equipments necessary for being the author of Sanskrit Kavyas. Students of Sanskrit owe a debt of gratitude to the Swamiji for these graceful compositions of his, which are at once gripping and flowing. I wish him all success in his noble endeavours.

Swami Krishnananda,
Professor of Vedanta,
The Yoga-Vedanta Forest
University.

Sivanandanagar,
Rishikesh.
25th April, 1956.

FOREWORD - II

Swami Jnanananda of Ananda Kutir is giving us, through the Yoga Vedanta Forest University Weekly, poems of praise written in Sanskrit in honour of Swami Sivanandaji Maharaj. The work goes by the name of Sivananda Stuti Kusumanjali. The poems reveal the author's in-born poetic taste and scholarship. Words flow from his pen with marvellous ease and smoothness and even those whose knowledge of Sanskrit is not deep can read his poems not only without effort but also with enjoyment. He has the gift of combining quite simple words into nice compounds which are very pleasing to the ear. A lover of music can appreciate the liquid sounds that characterise most of his verses—unlike some writers whose wealth of wisdom is marred by the grating discordant or guttural sounds in their poetic compositions. Jnanananda's writings has a melody and charm that cannot fail to please. Being a south Indian, he cannot help revealing his love of alliteration and rhyme. In every one of his poems, we can see what is known as "Dviteeya Akshara Prasam." Such composition is rare in Sanskrit but where this embellishment is found, the work gains additional value because there is the happy combination of the innate majesty of Sanskrit with the natural sweetness of the mother-tongue.

In poems of praise, one ought not to expect much philosophic thought; yet to the credit of the author, it must be said that his poems do provoke serious thought here and there.

May the Lord bless the author to continue this literary activity and give us more of his compositions.

Swami Sadananda, F.F.U., M.Ph.,
Professor of Raja Yoga,
Yoga-Vedanta Forest University.

Sivananda Nagar,
Rishikesh,
4-5-1956.

PREFACE

The Hindu rhetoricians have discerned the soul of poetic language as a derivative from the dynamisms of emotion, emotion being a complex condition of consciusness in which the implicit phenomenon formed of intelligence and feeling in their synthetical interaction, is cast into an explicit radiant glow, a glow which is capable within the vertical expanses of human experience, of darting the tongues of its gathered-and rising flame to the skies or manifesting itself in an infinite qualitative variety, of which the range of nine *rasas*, is treated by the subtle insight of Indian aesthetical doctrines, as fundamental. But whatever may be the nature and intensity of the internal emotion or passion or inspiration, it must bear or be furnished with, a power to determine for itself a compelling utterance, an expression of the content of its thought universalised by an artistic vision, in constructive beauty with which charm and delight co-exist, so that it may rise to the academic dignity of a standard poetic literary form, ensure an instantaneous appeal and a meaning for the general reader, and afford an enduring many-sided interest to the tastes of the cultivated. Therfore, poetry as a channel effectively communicative of the fire of inspired or interesting or instructive emotion, idea, suggestion, requisitions the services both of a conatively impersonalising vision and the imaginatively impressive

acts of speech and obtains half-deliberately or wholly under some inner compulsion, the effect of a heightened and exalted mode of expression. The charms of metrical patterns, the excellencies of rhyme schemes evolved through the ages, by the genius of poetic spirit, have been, especially by the *Vakrokti* school of Kuntala in the realm of Indian poetics, deemed to be very essential instruments for adding outward grace to the sense in the sound of the verses, for echoing a satisfying delight into the ears, and help swaying and modifying the affections of the reador.

From the musical resources of soud, poetry acquires its vital, telling forms, and seeks and finds its substance and soul in the subtle rhythms of an emotion, of a grand imagination, of a splendid vision, of a felt experience; in the mind of a poet, not unoften, a poem begins as a kind of cadence, as music of a sense or a sight or a song without words and gradually dons the garb of syllables and significance. No one would disagree on so common a fact of experience, that the melodic quality of human voice, the cadences of a language, evoke our first automatic response and arrest our attention even when we fail to make any sense of what is sounded and tarnsmitted; there is no contending the fact that the spontaneous exuberance of Shakespearean verse, a rich and rhythmical flow of words, exercise on us a decisively enchanting influnce, a kind of hypnotic power; such devises of poetry as simile and metaphor greatly increase the intensity of the

suggestions of character made; alliteration and assonance carry a magical effect all their own; certain rhytms mean more than the language; the manner of saying may reveal half the meaning and Truth itself shines brighter in verse. And, no ancient language yet living, has made so perfect a science of sound and so fully exploited not only all its amazing verbal and musical possibilities but also its psychological and spiritual capacities, as the most magnificent Sanskrit tongue, popularly recognised as the language of Gods; and it is over this highly impassioned, concentrated and condensed language of revelatory poetic power and beauty, of potent pragmatic spiritual rhythmic enunciation, *mantra*, that the author of the work under consideration, wields his wand of an admirable command.

A master of all the elements of decoration in poetry, and specially talented to make metrical composition, Swami Jnanananda shows a poetic diction which may be justly adjudged to be superb. There are not many that can excell him in the achievment of technical perfection, in the creation of sonic beauties, in *Shabdalankar*. To provide a diversity of pleasure instead of growing montonous and jog-trot by getting dominated and limited by a particular metrical pattern as do some second-rate versifiers, to express better the different overtones of his emotion and sometimes of his rhapsodical temper, he has employed different rhythms and different kinds of meter. One of the most distinguishing fea-

tures of this centum of verses, is the happy evidence it presents of the author's facile capacity to handle *dwiteeya*—and in many places *triteeya-akshara prasa*, a specific distinction that is never usually found in the vast field of classical Sanskrit poetic literature. While *dwiteeya* and *triteeya akshara prasa* are not an unfamiliar feature of certain forms of Malayalam verse, it is seldom employed in Sanskrit poetry; most of the Sanskrit poets have left it untouched, and the few that showed a marked disposition to use this ornament of poetry never used it consistently throughout their individual works. Added to this felicitous advantage of a mastery over *prasa*, the author has shown himself to be an expert in the free exercise of *ànuprasa*; and, with ability and confidence, followed the Telugu, Tamil and English rhyme-schemes. Needless to say, that sensitiveness to the right word, to the sweep of the Sanskrit rhythm, to the articulate energy, and this versatility in meter and rhyme, presuppose, and are a proof positive of, the unusual mastery of the author over the subtleties of the extraordinarily flexible Sanskrit poetic diction. He is, to use a phrase of Santayana, "elementally a goldsmith in words."

In the verses like the following, we seize on something of the spirit or *rasa* of Jayadeva's *Lalitakomala-padavali*:

मन्दाकिन्यास्सुरुचिरतटे सुन्दरे मन्दिरे सन्
वृन्दाकीर्णे सदसिविलसद्दिव्यपीठे निषण्णम्

मन्दस्मेराननसरसिजान्निर्गलद्दिव्यसूक्ति-
स्यन्दस्तोमैश्शिशिरितजनं श्री शिवानन्दमीडे

महितगुणनिधानं मंगल श्रीविलासै-
स्सहितमखिललोकैर्गीयमानापदानम्
विहितविविधकृत्यं विश्वसेवाविधाने
निहितमतिमजस्रं श्रीशिवानन्दमीडे

But then, not unoften, like that superman of classical verse, Jayadeva, the poet too runs counter to certain canons of poetic criticism which advocate concealing, restraining or disguising of the forceful power of external technical performance, and plead for revealing the full-throated surge of the conceived beauties of internal meaning and *bhav*, and shows his inclination, almost with an inveterate mannerism, to the naked power of irresistible poetic rhetoric. If should be said the poet is laudably ambitious of showing a convincing affinity to Kalidasa, in formulating similes of which the name of the latter is proverbial—*upama kalidasasya*. The tendency in the author to form and use long compound epithets and words is a transcription at once of the capacity and the mannerism of Bana; and where in his lines we encounter a certain sublimity and profundity of thought and experience, a resistence to easy comprehension, a revelation of dual meaning, we are reminded of Bharavi—*Bharaverarthagauravam*. Verses fourteen and twenty-nine in this book, are illustrative of *arthagauravam*.

By his superlative goodness, transcendental wisdom and world-redeeming spiritual activity, the great spiritual guide of Self-realisation that Swami Sivananda is, has profoundly affected the psychic aspect of the life of Swami Jnanananda; the dynamic Master has held out a strong personal appeal to the ideals and aspirations of the poet and compelled the exercise of his poetic talent. Inspired by his devotion to the Master, the poet utters his praises from the uplifted levels of an adoring mood, pours out in high-flown Kavya-style such verses which are characterised by something of a more than ordinary persuasive power of spiritual supplicatory fervour. Unlike the uninspired normal intelligence of the ungifted devotees, the poet looks at the phenomenon of the great Enlightened Master, as a poet should. The Master presents himself to the quickened devotional intelligence and artistic experience of the poet, and the poet represents the Master, from high levels of *athyantavarnana*, because, it is evident, he is suffused with *adbhutarasa* to which Viswanatha, studying the the value of its power to subtilize and expand human mind in the delight of wonder, assigned the highest place, though other *rasas* have a greater claim for that status. For long he has contemplated on the inner and outer life of the Master and his awakend conceptions of the excellent beauties of the character and activity of the Master, account, in a great measure, for the depth of the sentiments of adoration he has eminently portrayed in the vigorous force of a long-practised poetic sensibility, conscience and diction.

As much fire of imaginatively descriptive power and much honeyed sweetness of humming rhythm have gone into these magnificent verses, the poet was necessitated, in order to achieve 'his' purpose in the beauty of outward structural artistry, to deviate on a few occasions, from an observation of strict grammatical decorum. The tendency to a repetition of ideas is a half-concessional and half-essential legacy from the Vedic age to the successive periods of Indian poetic literature of devotion; therefore, we cannot easily exercise our overscrupulous resistence to it in the verses of the present work, and such repetitions are especially here inevitable as the theme, treated more by the labour of a conscious thought and devotion than by a spontaneous outpouring of an aroused intuitive vision, is of a single person, and the work as a whole is a collection and a threading together of isolated pieces written on different occasions for publication in a Weekly Journal. The poet did not sit down to build in a sequential order, a long-sustained single picture of the many-sided personality and the manifested spiritual excellences of the Master. The grandiose pitch of the most ennobling admiration the poet often rises to, attests in a deeply eloquent manner, the sincerity of the feelings aroused in him. The poet is conscious of the manifold spiritual benefit he has received from the Master; he is also conscious of the immense good that the Master has rendered to the world of spiritual aspiration, and speaks to us from states of consciousness permeated by elevated

gratitude, in compelling words of wonder and worship. It is a common practice, a characteristic of he genius of the spiritual history of India, that those who are endowed with poetical gifts, yield, as a specific measure in the purification of their hearts and a spiritualisation of their internal natures, a rich veneration and sing a pean of praises to the Sages, to the living liberated Men. Taken by a *sahridaya*, sympathetic, enlightened, appreciative critic, and read, these verses would greatly delight him and by their magic momentum carry him into joyous ideas of the Glory of the Great Master Sivananda, the *Jivanmukta*, and into a proper perspective of the divine destiny of man. On the devotional susceptibilities of the close disciples of Swami Sivananda, the work on the whole is bound to exert a forceful influence; and in those who are not disciples of the Master, it induces a mood of exaltation which inspires them to conceive a high reverence for the Master.

Whether with the ancient Hindus or with the ancient Greeks, poetic experience, exercise and expression were functions of the religious spirit and mood; the elevated and musical language of poetry was the worthy and noblest medium of expression for inspired vision and wonder, for the manifestation of devotion and for utterance of prayer. Through the instrumentality of poetry, Swami Nanananda has striven to bring to light the unyieldingly adoring and worshiping heart of his devotion to the Master and is seeking from the disciples of

the Master an increament in their devotion to th
Divinity that the Master is. Having poetized th
various phases of the life and activity and appea
rance of the Master, the poet moves on into high
ascensions of sincere spiritual admiration an
discovers the identity of the Master with God; h
equates God with the Master and the Master wit
God: for, has not the Master established a
intimate immediate relationship with the Divin
Being, in the law and essence of his realised spir
tual Consciousness? The Christ may declare
"I and my Father in Heaven are one"; the devote
too, recognises the Master to be inseparable in inn
Light and Love, from the Divine Father. Th
publication serves a very long-felt need of th
devotees of Swami Sivananda, and the verses therei
possess not a few merits to commend themselve

Adhyatmakavita Bhaskara,
—Sri Swami Omkarananda,
Author of *Shakespeare On Sivanand*

श्रद्धांजलिः

ॐ तत् सत्

॥ श्री परमात्मने नमः ॥

परमपूजनीयश्रीज्ञानानन्दस्वामिना लिखितं "शिवानन्दस्तोत्र पुष्पाञ्जलि" प्रारम्भात् परिसमाप्तिं यावत् संपूर्णं पठित्वा मनसि मे नितरां महोल्लासो जायते ।

लेखकेन आनन्दकुटीराधीश्वर-हृदयाराध्य-योगिजनाग्रगण्यब्रह्मनिष्ठ-भूमण्डलेश्वरश्रीशिवानन्दसरस्वत्यभिधेयानामस्मद् गुरुवर्याणां स्तुत्याकारेण महिमावर्णनं सम्यक् कृतं । स्वकीयज्ञानाग्निना, निष्कामकर्मयोगेन तथा स्वार्थरहितपवित्रसेवया चास्मद् गुरुवर्यैः श्री शिवानन्द स्वामिपादैः सर्वां स्वकीयविपुलसम्पदं तथा दुःखदं भौतिकसौख्यं च सर्वं परिहाय सन्यासिरूपेण स्वजीवने यन्महत् कल्याणं कृतं तत् सर्वं ज्ञानानन्दस्वामिना स्वकीयापूर्वकविताशक्तिबलेनात्र वर्णितं । अनेन विकसितस्तोत्रपुष्पाञ्जलिरूपेणापि विश्वविख्यातजगद् गुरोः शिवानन्दस्य स्वर्गीयमाहात्म्यं सविस्तरं महता प्रयासेन प्रकटीकृतं ।

पूर्वार्जितपुण्यबलेन तथा स्वकीयसमुद्भासितज्ञानरश्मिप्रभावेन च सकलसुजनहृदयस्पर्शिभिः शतसंख्यकैः श्लोकैः गुरुवर्याणामस्माकं जीवनज्योतिः सम्यक् प्रज्वलितप्रदीपशिखेव शिवानन्दभक्तिसुधापिपासूनां ज्ञानवैराग्यसंपल्लाभाभिलाषिणां च जनानां क्षेमाय क्षुद्रपुस्तिकायामस्यां सयत्नं प्रदर्शितं ।

श्लोकेषु दीर्घसमासान्तपदानि परिलक्ष्यन्ते । अतः संस्कृतभाषानभिज्ञानां जनानां कृते पद्यानीमानि दुर्बोध्यान्यपि सरलसुकोमलसरसपद

विन्यासप्रभावात् पुनः पुनः पठनेन स्वल्पसमयाभ्यन्तरेऽपि जयदेव
विरचितगीतगोविन्दगतसुमधुरकवितावलीव सर्वेषां कृते सुबोध
हृदयाकर्षकाणि च भविष्यन्ति। शिवानन्दगुणगौरववर्णनावसरे स्थाने
नवीनशब्दानां प्रयोगबाहुल्यात् काठिन्यं तथानुप्रासप्राधान्यं च प
ञ्चितमपि वर्णनशैली सर्वजनादृता भविष्यतीत्यत्र न कोऽपि संशयलेश

प्रातःस्मरणीयश्रीशिवानन्दस्वामिपादानां शिष्याः साधकाः भक्तास्
ध्यात्मिकजीवनयापनपरायणाः सहृदयाश्च सर्वे सादरं "शिवा
स्तोत्रपुष्पाञ्जलि"रूपेण प्रकाशितां सकलमानवहृदयवन्द्यां परमाह्लाददा
मिमां मनोहरां पुस्तिकां सततं पठित्वा स्वकीयजीवनं सफलीकु
तथा गुरुवर्याणां सर्वजनहृदयमलविनाशिनीं स्वर्गीयां शक्तिं च स्व
भूयो भूयोऽनुभूय तस्य विमलां कीर्त्तिवैजयन्तीं विश्वे विस्तारयन्तु।

परमाराध्या वाग्देवी सरस्वती चापि सततं लेखकस्य कण्ठे विराजम
सती गुरुवर्याणां विमलगुणगौरववर्णनेऽपूर्वां कविताशक्तिं तस्मै प्रददातु।
मे परमेश्वरे प्रार्थना।

इति शं। लेखकः श्री स्वामी गुरुशरणानन्दसरस

हरिः ॐ तत् सत्

ब्रह्मार्पणमस्तु।

'प्रस्तावना'

'शिवानन्द-स्तोत्र-पुष्पांजलि' में संस्कृत साहित्य के माधुर्य की सरस धारा, तथा तज्जन्य मर्म स्पर्शी, उद्बोधक, उद्दीपक, एवं प्रेरक सक्रिय-काव्य की सुरभित मल्लिका का सुन्दर एवं अनुपम विकास है, जो हर हृदय में स्वर्गिक संगीत की लहरियों को उत्पन्न कर उसे गुरु-भक्ति की मधुरिमा से सिक्त करेगा।

संस्कृत व्याकरण एवं साहित्य के प्रकांड विद्वान तथा कवि श्री स्वामी ज्ञानानन्द सरस्वती ने इन स्तोत्रों की रचना करते समय ऋषिकेश की पुण्य भूमि के सुन्दर एवं मनोरम दृश्यों, हिमालय के हरित अंचलों तथा गंगा की पावनी धारा के कलकल संगीत से ही प्रेरणा ग्रहण नहीं की वरन् उनसे भी अधिक सुन्दर, अधिक गंभीर, अधिक सुखकर, शाश्वत एवं सनातन श्री स्वामी शिवानन्द रूपी आध्यात्मिक हिमालय तथा उनकी शांति एवं करुणा रूपी गंगा ही कवि की प्रेरणा का मुख्य केन्द्र रहा है।

उनकी कविता की सरलता, शुभ्रता, मनमोहकता, शैली की अविच्छिन्नता, ध्वनि की मधुरता, अनुप्रास की सरसता, रस की रसिकता, भाव की गंभीरता, संगीत की मोहकता आदि का एकमेव कारण है उनकी अपूर्व गुरुभक्ति, जिससे उनकी कविता श्रुति शोभन ही नहीं वरम् आत्मसंगीत की संदेश-वाहिका है।

मैं उनके इस सफल प्रयास पर हार्दिक धन्यवाद देता हूँ।

स्वामी ज्योतिर्मयानन्द
सम्पादक, 'योग-वेदान्त' (हिन्दी मासिक-पत्र)

GEERVANALANKAR OF SIVANANDA GYANA SABHA

Sivananda Pada Sevak

It immensely delights me to offer a few of my humble thought-flowers of adoration at the holy feet of the revered Swami Jnanananda Sarawatiji Maharaj.

He is a very, principled being especially in his dealings with others. It is hard to find another to outrun him in this respect. His rigid Principles make one feel he is very stern and unbending. He always believes in the Upanishadic declaration—'Satyameva Jayate Nanritam—Truth alone triumphs but not falsehood.'

The venerable Swamiji is a great scholar in Sanskrit. O What a joy it is to hear of his insatiable thirst for 'Geervana Sahitya.'

Beloved Jnanananda! Crores of my SINCERE prostrations unto Thee who art but an ever-shining ORNAMENT (ALANKAR) in Samskrita Sahitya around the neck of the Divine mother, *Sivananda Gyana Sabha* which seems close and akin to *Satya Gyana Sabha* of Sri Vadalur Ramalingaji Maharaj. May Jagadguru Sivananda who is the God-father of Sanskrit learning and has had abundant proteges of Sanskrit Vidwans in the whole of the country under His care make

Permanent Provision for study of Sanskrit right from the initial stages in the Yoga Vedanta Forest University under your loving, selfless, whole-hearted services. It is Swami Jnanananda's habit to read volumes after volumes of Sanskrit treatises of the Ashram Library (as also the Sanskrit periodicals of the South) of which he is the Librarian. His love of study, is such that he has taken utmost pains to rearrange the entire lot of books in the various languages of India besides English, nicely. Another great scholar in the Ashram is Swami Guru Sarananda,— These two always take delight in speaking to each other in Sanskrit which is very pleasing to hear. There is no trace of orthodoxy in him inspite of his being a cultured Swamiji. Sri Jnanandaji Maharaj's voice, is roaring, thundering, resounding and reverberating. He delivers very nice and fiery lectures in Sanskrit twice a week on the express command of Sri Guru Maharaj.

The 'SRI SIVANANDA STOTRA PUSHPANJALI' *exclusively in Sanskrit* by Sri Jnanandaji Maharaj is the very first to appear in Deva Bhasha from the pen of a direct disciple in the presence of Swamiji Maharaj.

Sri Jnananandji is the PRIDE of Sivananda Ashram. He is veritably a Deva in human garb vouchsafed by God to the Ashram to make the the people realise the glory of Sanskrit learning, by his Sanskrit lectures Sanskrit talks and Sanskrit compositions. It is needless to say that countless encomiums everpour on him in plenty from Sat-

guru Bhaktas like Sri V. Narayana Mallayya of Cochin-2 in relation to his poetic biography—Sri Sivananda Stuti Kusmanjali, Handful of flowers of Praise unto Sivanandaji.' There is no exhibition of intellectual egoism in the composition of his verses. They are quite flavoury, understandable and flowing. I being a staunch lover of Sanskrit, it is his verses that I always relish first and foremost on every receipt of Y.V.F.U. Weekly issue. They are the direct outpouring of his heart as a result of inspiration which is but a necessary concomitant of his sublime Guru Bhakti as can be evidenced from any line of his verses.

May Jnanandaji Maharaj live long and happy at the lotus-feet of Sri Sivanandaji Maharaj and be the guiding light in upholding Sanskrit language and imparting shining luster to the Ashram! May Sivanandaji Maharaj live eteranally in the hearts of all and lead them unto Him! May the holy Sanskrit enjoy the privilege of becoming the LINGUA FRANCA during the life-time of Sivanandaji Mahraj.

Sivananda Pada Sevak
25.6. '56.

शिवानन्दस्तोत्रपुष्पांजलिः

जयतु जगदुपास्यो जीविकारुण्यराशि-
र्नयविनयविवेकैः शोभमानान्तरंगः
नियमयमपवित्रो दिव्यतेजोविलासः
प्रशमभविकशीलः श्रीशिवानन्दयोगी ॥१॥

(1) Victory to the great sage Sivananda who is worshipped by the whole world, who is the seat of compassion towards all living beings, who has got a pure mind expressive of modesty, discrimination and tenderness, who is purified with self-control and daily routine, who is shining with divine splendour and who is endowed with a spotless character productive of welfare.

नमस्ते गुरुदेवाय नमस्ते पुण्यमूर्तये
नमस्ते श्रीशिवानन्दमुनीन्द्राय महात्मने ॥२॥

(2) Salutations to the great sage Sivananda, who is the world preceptor and the embodiment of righteousness.

करुणावरुणागारं तरुणारुणतेजसम्
शरणागतमन्दारं शिवानन्दं गुरुं भजे ॥३॥

(3) Him who is the ocean of mercy, who has the splendour of the rising sun, who is the boon-bestowing tree to all who seek his refuge, Him, my Lord Sivananda I adore.

अत्यन्तनिर्मलात्मानं प्रत्यग्रप्रतिभान्वितम्

अत्यन्तबोधवाराशिं शिवानन्दं गुरुं भजे ॥४॥

(4) I adore my Lord Sivananda whose mind is absolutely pure, whose intellect ever shines with great alertness, and who is the ocean of Vedantic wisdom.

सर्वलोकसमाराध्यं शर्वनिर्लीनमानसम्

शर्वरीशाननं वन्दे शिवानन्दं महामुनिम् ॥५॥

(5) I adore the great saint Sivananda who is worshipped by the whole world, whose mind is ever absorbed in Siva, and whose face beams like the full moon.

वीतान्तसंसारगदार्दितानां

वेदान्तबोधौषधदानदीक्षम्

वन्दारुमन्दारममन्दकीर्तिम्

वन्दे शिवानन्दमहामुनीन्द्रम् ॥६॥

(6) Salutations to the great sage Sivananda who is always engaged in giving medicines of Vedanta-knowledge to those afflicted by the disease of Samsara, who is the Divine tree to those who prostrate themselves before him and who is known far and wide in the world.

मन्दाकिनीतीरकुटीरवासं

मन्देतरानन्दकरं जनानाम्

वन्द्याकृतिं वर्ण्यगुणाम्बुराशिं
वन्दे शिवानन्दमहामुनीन्द्रम् ॥७॥

(7) Salutations to the great sage Sivananda who has his abode on the bank of the Ganges, who gives great joy to the people, whose form is adored by all and who is the ocean of praiseworthy attributes.

चिदानन्दरूपं सदा चिन्तयन्तं
मुदाधारमोङ्कारमेवोच्चरन्तम्
भवाम्भोधिमग्नान् जनानुद्धरन्तं
शिवानन्दयोगीन्द्रमेवाश्रयेऽहम् ॥८॥

(8) I take refuge in the great sage Sivananda who is always meditating on Chidanandarupa (God) who is the fountain of joy, who is always uttering "Om" and who is the saviour of those, who are sinking in the ocean of birth and death.

अहो भाग्यमुत्कृष्टवेदान्ततत्वा-
न्यहोरात्रमस्मान् समुद् बोधयन्तम्
नवामन्दचैतन्यमुद्दीपयन्तं
शिवानन्दयोगीन्द्रमेवाश्रयेऽहम् ॥९॥

(9) Lucky are we having got the great Sivananda in whom we take refuge, who is always teaching us the Vedanta-philosophy and who is bestowing new energy upon us.

संसाराम्भोनिधिनिपतितान् तत्तटं प्रापयन्तं
कंसारातिं कलुषशमनं सन्ततं चिन्तयन्तम्

तं सारान्तःकरणममलं श्रीशिवानन्दमूर्ति
पुंसां श्रेष्ठं पुरुगुणनिधिं पुष्टपुण्यं भजेऽहम् ॥१०॥

(10) Prostrations to the great sage Sivananda who is engaged in saving those who are drowned in the ocean of Samsara, who is always meditating on God Krishna the destroyer of all sins, who is the foremost among men, who is the abode of all virtues, who is the embodiment of righteousness and who possesses a broad heart.

नित्यानन्दं निरुपमतमं नित्यमालोकभाजां
प्रत्यग्राद्रं प्रकटसुखदाभाषणैर्वर्धयन्तम्
प्रत्यग्रोद्यद्दिनमणिनिभं श्रीशिवानन्दमूर्तिं
श्रुत्यन्तज्ञं श्रुतिसुखपदं भावये विश्ववन्द्यम् ॥११॥

(11) I worship Swami Sivananda, who is always increasing the joy of his visitors by his pleasing and kind words, who is like rising sun, who possesses a good amount of knowledge in Vedanta-philosophy, who is the abode of all the virtues and who has many merits.

नमः परमकारुण्यशालिने दिव्यमूर्तये
शिवानन्दमुनीन्द्राय लोकैकगुरवे नमः ॥१२॥

(12) Prostrations to the great sage and world-preceptor Sivananda whose kindness is boundless and who is the very embodiment of Divinity Itself.

अस्मत्परमभाग्यैकफलायितविलोकनम्
गुरुदेवं शिवानन्दमुनिवर्यमुपास्महे ॥१३॥

13. We worship our Guru Sivananda whom we are having in our presence as the fruit of our great fortune.

सर्वज्ञं सततं समस्तविबुधश्रेणीसमाराधितं
भूतव्रातहितं गिरीन्द्रनिलयं संगीतलास्यप्रियम्
गङ्गासक्तमनस्कमुत्कटतपोनिष्ठं शिवानन्दस-
द्योगीन्द्रं मतिमन्तमीश्वरसमं वन्दे जगद्देशिकम् ॥१४॥

14. Glory to the great saint Sivananda who is comparable to Lord Siva with the crescent moon, who is attached to Ganga, whose mind is always established in austere penance, who takes delight in music and dance, whose abode is in the Himalayas, who is evenly disposed to all creatures, who is always adored by all wise people and who is omniscient.

उत्फुल्लाम्बुजकोमलाननगलत्कारुण्यमन्दस्मितं
कल्पानोकहकल्पमाश्रितजनप्रोद्यत्कृपाकन्दलम्
अल्पान्योत्तमसद्गुणैकनिलयं दिव्यं शिवानन्दस-
द्योगीन्द्रं भवसिन्धुमग्नशरणं वन्दे सदाराधितम् ॥१५॥

15. Adorations to the great divine sage Sivananda, who is the refuge of those who are immersed in the quagmire of Samsara, who is the repository of many virtuous qualities, who, like the wish-yielding tree, is kindly giving everything to those who take refuge in him, from whose blossomed lotus-like face flow the compassionate smiles and who is the only abode of innumerable good qualities.

यः प्रत्यग्रविशिष्टतत्त्वभरितं दिव्योपदेशामृतम्
लोकेभ्यस्सततं ददाति दुरितं निश्शेषमुन्मूलयन्
नित्यानन्दपदावबोधनरतिं मर्त्येषु संवर्द्धयन्
स्तुत्यर्हो स विभाति सन्मतशिवानन्दाय तस्मै नमः ॥१६॥

16. Glory to Sivananda, who is the ocean of good praiseworthy qualities, who generates eagerness in men to attain the state of everlasting happiness, and whose nectarine words pregnant with the ultimate Truth are capable of annihilating the misery of this Samsara.

यं सर्वे समुपासते सविनयं सर्वेशतुल्यं सदा
यस्यान्यादृशवैभवस्य चरितं गायन्ति लोका मुदा
येनाविष्कृतदिव्यजीवनसभा संस्थापिता भूतले
तं पुण्याकृतिमुत्तमं हृदि शिवानन्दं सदा भावये ॥१७॥

17. That Sivananda, who is always adored by all as God-incarnate, who has no compeer in this world, whose glorious life-features are sung happily by the world at large, and in whom the very ideal of establishing the Divine Life Societies all over the world took shape, I heartily worship always.

यस्यानुत्तमकोमलाननगलत्कारुण्यमन्दस्मिते
नानालोकनिवासिनो जनगणा हृष्यन्ति मग्नाशयाः
यं संसारसमुद्रमग्नशरणं संसेव्य सर्वे जना
स्सानन्दं निवसन्ति सन्मतशिवानन्दाय तस्मै नमः ॥१८॥

18. Prostrations to Satguru Sivananda, who is endowed with a smiling face, betokening his infinite mercy and purity of heart, in whom people following different religious faiths get themselves merged, who is the sole refuge of those who are sunk deep in the ocean of Sàmsara and serving whom the people are living merrily.

यद्वक्त्राम्बुजदर्शनेन कुमतिस्तूर्णं सुशीलो भवे
द्यद्वाक्यामृतमापिबन् जड़जनः क्षिप्रं त्यजेन्मन्दताम्
यद् ध्यानोत्सुकभक्तलोकनिवहो मोक्षायने सञ्चरे-
त्तस्मै सद् गुरुवे नमोस्त्विति शिवानन्दाय दिव्यर्षये ॥१९॥

19. I worhsip the great sage Sivananda by whose mere sight the wicked becomes virtuous, by drinking whose nectarine words the dull-witted soon becomes wise, and by whose meditation sincere devotee treads the path of liberation.

यस्मिन् विस्मितमानसास्सुमनसस्सन्दर्शनाकांक्षिण-
स्सामोदं समुपागता नुतिसुमस्रग्वर्षणं कुर्वते
यस्यानन्दकुटीरवासकुतुकादायान्ति नानाजना
दिव्यर्षिप्रवराय सन्मतशिवानन्दाय तस्मै नमः ॥२०॥

20. Salutations to Satguru Sivananda, the greatest Rishi of the age, for whose Darshan people of various cults and faiths flock to Ananda Kutir fired with the love of living in his presence and with purified heart and anxious looks shower the flower-garlands of praises on him.

यद्वक्त्राम्बुजनिस्सृतामितसुधासूक्तिप्रवाहोत्कर-
प्रोद् भूताधिकलिप्सया नरगणा यं सर्वदोऽऽपासते
येनाशास्यगुणेन दत्तमखिलं वेदान्ततत्त्वं मुदा
सर्वेभ्यस्सकलर्षिसत्तमशिवानन्दाय तस्मै नमः ॥२१॥

21. Pranamas to the greatest praiseworthy saint, Swami Sivananda, who has spread the ideals of Vedanta throughout the length and breadth of the world, whom people always worship with great desire with the object of enjoying the infinite flow of the nectarine gospel issuing from his lotus-mouth.

यद्वाक्यामृतमाधुरीगुणगणानाकर्ण्य दूराज्जना-
स्सर्वाण्याशु विसृज्य सन्ततमृषीकेशं समायान्ति ते
वैकुण्ठोपमपुण्यभूतलमिदं दृष्ट्वा कृतार्थाश्चिरं
यत्पादं समुपासते शिवशिवानन्दाय तस्मै नमः ॥२२॥

22. Prostrations to Sivananda, to behold whom people after hearing the innumerable qualities of his sweet nectar-like words, flow to Rishikesh which is holy and equal to Vaikuntha, and after seeing whom and in fulfilment of their desires worship his feet for a pretty long time.

यस्यान्यादृश्वैभवस्य चरितं सल्लोककर्णामृतं
यद्दिव्याकृतिदर्शनं सुकृतिभिर्लभ्यं शुभोदर्कदम्
यन्नामश्रवणं समस्तजनतासंसारतापापहं
साष्टांगं प्रणमामि तं शिवशिवानन्दं सदानन्ददम् ॥२३॥

23. Prostrations to Guru Swami Sivananda the giver of eternal joy whose unparalleled glorious history is nectar to virtuous people, the sight of whose divine form bestows future prosperity attainable only by the meritorious people and the hearing of whose name is capable of destroying the worldly miseries of all.

नित्यानन्दमशेषजीविनिवहेष्वत्यन्तमुत्पादयन्
स्तुत्यानर्घविशिष्टशीलनिलयः प्रौढप्रभाभास्वरः
प्रत्यग्रप्रचुरप्रभावविभवः श्रुत्यन्तबोधाकरो
स्तुत्यर्हो जयताद् जगद्गुरुशिवानन्दः सदासेवितः ॥२४॥

24. Victory to Satguru Sivananda who is praiseworthy and served by good people, who is generating eternal happiness in all the creatures of the universe, who is the embodiment of invaluable good qualities, who is shining with splendour, who is endowed with the unique power of propagating the highest human ideals in every nook and corner of the world, and who is the treasure-house of the knowledge of Vedanta philosophy.

प्रत्यक्षेश्वरसन्निभं प्रतिदिनं प्रत्यग्रतत्त्वोत्सुकं
प्रत्यूहप्रकरान्धकारदलनप्रद्योतनप्रक्रमम्
प्रत्यासन्नशुभप्रकर्षपिशुनालोकप्रदं देहिनां
प्रत्युत्पन्नमतिं जगद्गुरुशिवानन्दं सदा भावये ॥२५॥

25. I always meditate on Satguru Sivananda who is the replica of God himself, who is daily engaged

in the investigation of the novelties in the ultimate Truth, who is destroying the impediments of ignorance in aspirants, like the sun destroying darkness whose Darshan indicates the ensuing prosperity to the devotees and whose intellect is of a creative nature.

निस्तन्द्रं निरवद्यकर्मनिरतं निस्स्वार्थसेवापरं
निस्तर्कं निगमान्तसारपठनान्निष्पन्नबोधोदयम्
निस्तुल्यं निखिलाभिवन्द्यमनवं निर्लिप्तमाशागणैः
प्रस्तुत्यं सुगुणाकरं शिवशिवानन्दं सदा भावये ॥२६॥

26. I contemplate on the Jagad-Guru Sivananda who is always rooted in doing good and selfless actions without any sort of indolence and who is indisputably possessed of the knowledge born of the intensive study of the Vedanta, who is unparalleled in respect of being worshipped by the whole world who is sinless and untainted by cravings and desires and who is endowed with praiseworthy qualities.

कल्याणालयमद्भुतामितगुणाम्भोधिं विशालाशयं
तुल्यापेतसमज्ञमुत्कटतपोनिष्ठं प्रसन्नाननम्
शल्यावेशवशंवदान् जनचयानाश्वासयन्तं सदा-
सल्लापामृतसेचनैश्शिवशिवानन्दं सदा भावये ॥२७॥

27. I meditate on Satguru Sivananda, who is the abode of welfare, who is the ocean of infinite and wonderful qualities, with a broad outlook, who has incomparable fame, who is of austere penance and

smiling face and who is consoling, through his nectarine teachings, those people who are entanglod in this Samsara.

कल्याणानां निधानं कलिमलशमनं सच्चिदानन्दलीनम्
तुल्यापेतप्रभावप्रकरविलसनाद् द्योतिताशावकाशम्
शवयावेशादशेषान् सदयमविरतं पालयन्तं स्वसूक्त्या-
वल्या पीयूषवर्षैरिव भजत शिवानन्दयोगीन्द्रमेनम् ॥२८॥

28. Worship this Yogi Sivananda who is the embodiment of all the good qualities, capable of destroying the sins of Kali-Yuga, who is always established in Satchidananda (Existence-Knowledge-Bliss Absolute), who illumines the vast expanse of the universe with the spread of his incomparable greatness and who, by his graceful looks like the shower of the nectar, is protecting those who are drifting in the ocean of Samsara.

वेदान्तारामभूमावविरलविलसत्तत्त्वसूनप्रकाण्डा-
न्यास्वाद्यास्वाद्य हृद्यं प्रणवमयमहागीतमेवालपन्तम्
आकृष्टानेकलोकं मुनिविकिरपिकश्रेष्ठवद्राजमानं
वन्दे वन्दारुवृन्दार्चितचरणयुगं श्रीशिवानन्दमेनम् ॥२९॥

29. I salute Swami Sivananda who is just like a nightingale (Kokila bird) among the birds of sages, who, having tasted again and again the honey from the flowers of the essential teachings in the field of Vedanta, is chanting the melodious song of Omkara, thereby attracting the whole world to him, and whose feet are always worshipped by sincere devotees.

कारुण्यालोकसंभावितजननिवहं नित्यसालोकभाजां
कालुष्यावेशनाशोत्सुकमखिलजगाशास्यदिव्यप्रभावम्
कामक्रोधादिहीनं निजमनसि जगत्साक्षिणं वीक्षमाणम्
काष्ठान्तोदीर्णकीर्तिं हृदि भजत शिवानन्दसानन्दमूर्तिम् ॥३०॥

30 Worship mentally Sivananda, the embodiment of Bliss, who is refreshing his devotees by the grace of his kind looks, who is always keen in destroying the sins of the visitors, who is greatly regarded by all people, who is devoid of desire, anger, etc , who sees the Supreme Being within himself, and whose fame is world-wide.

नानालोकाभिवन्द्यं निरवधिनिगमाधीतिलब्धावबोधम्
मानातीतानुभावं महितगुणगणोदारकेदारभूतम्
दीनापन्नानुकम्पातरलितमनसं दिव्यतेजोविलासम्
ध्यानालीनान्तरंगं हृदि भजत शिवानन्दयोगीन्द्रमेनम् ॥३१॥

31. Worship the great Yogi Sivananda who is adored by different peoples of the world, who is possessed of knowledge born of the study of innumerable scriptures, who is endowed with infinite fame, who is the treasure-house of all virtues, whose heart melts at the sight of the needy and miserable, who is shining with divine aura and who is deeply immersed in meditation.

सौमुख्यं सन्ततं सज्जननिवहसमाशास्यसत्कर्मनिष्ठा
दौर्मुख्यं पापकृत्स्वप्यखिलपतिपदाम्भोजभक्तिप्रकर्षः

इत्येवं दिव्यभव्यप्रकटगुणगणाम्भोधिरानन्दमूर्तिः
स्तुत्यर्हानिर्वर्शीलो जयति गुरुवरः श्रीशिवानन्दयोगी ॥३२॥

32. Victory is to the great ascetic and Yogi Swami Sivananda, who is endowed with invaluable good qualities, who is always of an amiable nature, who is engaging himself in doing such work as is praised by virtuous people, at the same time averse to sinful acts, who is intensely devoted to God, and who is the embodied expression of all manifested qualities of Divine Bliss.

लोकक्षेमाय नित्यं निजमनसि जगन्नायकं प्रार्थयन्तम्
शोकह्रासाय नृणां समुचितसुपथान् सन्ततं दर्शयन्तम्
स्तोकव्याहारपानाशनभजनगुणान् वाङ्मुद् बोधयन्तम्
योगासीनं महान्तं हृदि भजत शिवानन्दयोगीन्द्रमेनम् ॥३३॥

33. Worship in your heart the great sage Sivananda who always prays for the welfare of the whole world and attenuates the miseries of the worldly-minded by giving them proper guidance in the path to be followed, who constantly gives instructions to them to have regulated food, drink, speech, etc., and who is always established in Yoga.

वेदान्तोत्कृष्टतत्त्वान्यखिलजनगणान् नित्यमुक्त्वा नितान्तम्
मोदावेशप्रकाशप्रकरमविरतं गाढमुत्पादयन्तम्
सादापेतं सुकर्माण्यनवरतमरं कर्तुकामं निकामम्
लोकाचार्यं मुनीन्द्रं हृदि भजत शिवानन्दमानन्दकन्दम् ॥३४॥

34. Adore the great Jagad-Guru Swami Sivananda, who is the root of all Bliss, who always spreads the high philosophical truths amongst humanity at large which generate the highest Bliss and happiness in them and who is always desirous of doing virtuous acts without any kind of weariness.

कारुण्यालोकजालैस्सकलजनचयान् नित्यमाह्लादयन्तम्
कालुष्यांशेषविध्वंसनविहितमतिं विश्वलोकाभिवन्द्यम्
कामाद्युग्रारिहिंसानिपुणमनुपमामेयदिव्यप्रभावम्
सीमातीतानुकम्पं हृदि भजत शिवानन्दमानन्दमूर्तिम् ॥३४॥

35. Worship Sri Sivananda, the embodiment of Bliss, who makes the whole world happy by his graceful looks, who has set his mind to destroying the sins of the whole universe, who is universally adored, who is skilful in destroying the enemies of desires, who is endowed with innumerable and incomparable greatness and whose compassion is limitless.

लोकक्षेमोत्सुकमविरतं मानवानां कृपार्द्रा-
लोकस्तोमैरमितकुतुकं वर्धयन्तं नितान्तम्
शोकच्छेदे भवगदजुषामुद्यतं दिव्यभव्या-
लोकव्रातस्फुरितवपुषं श्रीशिवानन्दमीडे ।

36. I worship Swami Sivananda, who is always keen about the welfare of the whole world, who, by his graceful looks coupled with a melting heart, is capable of generating limitless joy in the minds of

the people, who is bent upon destroying the miseries born out of the disease of Samsara and who has his features shining with Divine spledour.

वेदप्राज्ञं विमलमनसं विश्वलोकाभिवन्द्यं
भेदप्रज्ञारहितमनिशं ब्रह्मलीनान्तरङ्गम्
वीतक्लेशं विविधजनताशर्मसन्धानकृत्य-
व्रातस्थेमश्रमकरमलं श्रीशिवानन्दमीडे ॥३७॥

37. I adore Satguru Sivananda who is cleansed out of all sins by the knowledge of the Vedas, who is honoured by the whole world, who is always endowed with equanimity of vision, who is established inwardly in the Supreme Being, who is engaged in bringing happiness to the afflicted peoples of the world even at the expense of his own bodily needs.

मन्दस्मेराननसमुदितात् सूक्तिपीयूषधारा-
वृन्दस्यन्दादखिलमनुजान् भक्तिमार्गं नयन्तम्
कन्दर्पारिं कलुषशमनं चिन्तयन्तं प्रबुद्धा-
नन्दस्वान्तं विशदयशसं श्रीशिवानन्दमीडे ॥३८॥

38. Adorations to Satguru Sivananda who always leads the people of the world in the path of devotion by the perennial flow of his nectarine teachings born of his smiling face, who always contemplates on the enemy of cupid, who is the destroyer of sins, and who is of a blissful mood and unblemished fame.

ओमित्येकाक्षरसविरलामोदपूर्वं जपन्तं
भूमीन्द्राद्यैरपि शुभगणायान्वहं सेव्यमानम्

जैमिन्युक्तिप्रवचनरतं सात्त्विकोदारकर्म-
स्थेनीभूतं भुवनविदितं श्रीशिवानन्दमीडे ॥३९॥

39. Prostrations to Swami Sivananda who is always chanting the monosyllable OM with infinite joy, who is served every day even by royal personages in expectation of material prosperity, who is rooted in expounding the Jaimini cult, who is interested only in Sattwic (good and virtuous) actions, and who is world-famous.

निरर्गलविनिर्गलन्निगमसूक्तिसारामृतै
निरस्तनिखिलामयं निशितशेमुषीवैभवम्
निरन्तरविनिस्सृतामितकृपाकुलालोकनं
विरक्तजनसत्तमं शिवमुनीन्द्रमेवाश्रये ॥४०॥

40. I worship the great sage Sivananda, who has destroyed all diseases by the nectar of the incessant flow of the scriptural teachings, whose intellect is very sharp, who is bestowing his graceful looks incessantly with a compassionate heart on his devotees and who is the gem amongst dispassionate people.

समस्तजनपूजितं शमदमादिभिश्शोभितं
सुमर्त्यगणवत्सलं सुमधुरोक्तिपीयूषदम्
अमर्त्यतटिनीतटे शुभकुटीरवासप्रियं
नमज्जननिषेवितं शिवमहर्षिमेवाश्रये ॥४१॥

41. Adorations to the great saint Sivananda who is adored by all, who shines with the power of self-

control, who is dear to virtuous people, who is the giver of nectar-like advice, who is fond of living in a calm Kutir on the bank of the river Ganga, and who is served by loving devotees.

विशालतरवीक्षणं विशदकीर्तिपात्रं त्रयी-
विशारदमुदारसच्चरितमद्भुतालोकनम्
विशांपतिसमर्चितं विषयबन्धहीनं सदा
विशाखपितृसेवकं शिवमुनीन्द्रसेवाश्रये ॥४२॥

42. Salutations to the great sage Sivananda who has a very broad outlook, who is worthy of great fame, who is well-versed in the Vedas, who has a great antecedent behind his life, who will strike every one with wonder at the very first sight, who is worshipped even by kings, who is devoid of all sensual attachments, and who always worships the Lord Siva.

सरोजसदृशाननं सरलकोमलालापिनं
विरोचनसुरोचिषं विरतलौकिकाशाचयम्
परोपकृतितत्परं परिणतात्मविद्याबलं
प्ररोहदमितादरं शिवमुनीन्द्रसेवाश्रये ॥४३॥

43. I worship with intense devotion the great Sage Sivananda who has a lotus-like face, whose words are sweet and melodious, who is equal to the sun in splendour, who is completely detached from all worldy attachment, who is eager in serving others and who is endowed with the power born of matured spiritual knowledge.

समस्तजनसञ्चयं सततमात्मबोधोदयात्
समञ्जसगुणाकरं भुवि विधातुकामः स्वयम्
श्रमप्रकरमुत्कटं प्रकटमेव कुर्वन् भृशं
यमप्रसरभास्वरः शिवगुरुश्चिरं राजताम् ॥४४॥

44. May the great sage Sivananda shine eternally, who is desirous of transforming all the people of the world into the treasurehouse of all virtues consequent upon the dawn of self-knowledge, who is incessantly engaged in that selfless effort, and who is shining with the aura of self-control.

निरन्तरविनिर्गतामृतसमानसूक्तैस्सदा
निरस्तनिखिलामयं निगमराशिपारङ्गतम्
निरङ्कुशमतिं नृणां कुशलमार्गसन्दर्शकं
निरर्घगुणसागरं शिवयतीन्द्रमेवाश्रये ॥४५॥

45. I take refuge in the great saint Sivananda who is capable of dispelling all sorrows by his ever-flowing nectar-like preachings, who has transcended the limitations of scriptural injunctions, who has in him a free flow of intelligence, who is a true guide in the path of welfare to all people, and who is the ocean of invaluable good qualities.

अमर्त्यतटिनीतटे समुपविष्टमाराधना-
क्रमप्रवचनोत्सुकं प्रणतशिष्यसंसेवितम्
अमन्दधिषणाबलं सकलसंशयोन्मूलने
समर्थमखिलेक्षितं शिवयतीन्द्रमेवाश्रये ॥४६॥

46. I take shelter in the great ascetic Sivananda, who, sitting on the bank of Ganga, is advocating the cause of God and His worship, who is always surrounded by a group of humble disciples, who has got a strong and active intellect, who is able to clear all doubts with wonderful conviction, and who is adored by the whole world.

अवाच्यकदनास्पदाद् भवगदाज्जनान् रक्षितुं
नवायननिरीक्षणे कृतमतिं जगद्देशिकम्
दिवानिशमविश्रमं सकललोकसेवाकरं
शिवाख्यगुरुसत्तमं भद्रिकशीलमेवाश्रये ॥४७॥

47. I take refuge in the good-natured and great world-preceptor, Sivananda, who spends his whole time in discovering new ways for protecting those who are immersed in the mire of Samara, the seat of untold miseries, and who is constantly engaged in the service of the world at large without any rest whatsoever.

सर्वदा सकललोकसेवनपरायणं परमपावनं
सर्वदाननिरतं कृपाकुलविलोकनं विमलभावनम्
शर्वचिन्तननितान्तलीनहृदयं समस्तदुरितापहं
शर्वरीशसदृशाननं शिवमहर्षिसत्तममुपास्महे ॥४८॥

48. I worship the great sage Sivananda, who is always interested in serving the people at large, who is most pure and beneficent, who has a graceful look, whose heart is transparent with purity, whose mind is always dissolved in the contemplation of the

Lord Siva, who is the dispeller of all miseries and who has a shining face like the moon.

ध्यानशीलममलाशयं महिततेजसं सुकृतविग्रहं
मानवाखिलगुणावहाभिनवमार्गमार्गणविचक्षणम्
आननाम्बुजविनिर्गलन्मधुरभाषणं भुवनभूषणं
दीनलोकपरिपालनोत्सुकमुपास्महे शिवमहामुनिम् ॥४९॥

49. Adorations to the great saint Sivananda, who is of a contemplative mood, with a broad outlook on life, who is shining with great splendour, who is an idol of virtue, who is always engaged in the investigation of ways and means for the welfare of the human race, from whose lotus-like face flows incessantly the nectar of sweet words, who is a torch-bearer for the whole world, and who is compassionate towards the poor and the miserable.

सारसान्द्रमधुरोक्तिवर्षशिशिरीकृताखिलजनोत्करं
सारसाक्षकमनीयरूपपरिलीनमानसमनेनसम्
भारतावनिविशिष्टनन्दनमुदारशीलममितौजसं
स्मेरमण्डितमुखाम्बुजं भजत सद्गुरुं शिवमुनीश्वरं ॥५०॥

50. Worship the great Guru Sivananda who, by his sweet words full of meaning, is capable of cooling down the burning hearts of all people, who is merged in the meditation on the Lord Hari, who is sinless, who is the chosen son of Bhratavarsha (India), who is broad-hearted and is endowed with extraordinary splendour, and who has a smiling lotus-like face.

वर्णनीयचरितं भवामयविनाशनैकनिरतं कृपा-
पूर्णचेतसमतान्तकोमलकुशेशयोपममुखश्रियम्
तीर्णनैकविषयार्णवं विगतकिल्बिषं गुरुवरं गुणो-
दीर्णमानसमशेषमानुषनिषेवितं शिवमुनिं भजे ॥५१॥

51. O Salutations to the great ascetic Sivananda, whose life-history is worthy of being expounded, who is deeply engaged in the one task of annihilating worldly miseries, who is full of mercy, who has a beautiful, shining and unfading face like the louts-flower, who has got over the temptations of the innumerable sensual objects of the world, who is sinless, who has developed the magnanimous outlook by self-control and to whom the whole world owes its allegiance.

सन्ततं सकलभूतजालहितकाङ्क्षिणं सरसभाषिणं
शान्तमानसमतान्तकोमलमुखाब्जनिस्सृतमृदुस्मितम्
श्रान्तकान्तकपदाम्बुजं शिवदमन्तरंगसरसीरुहे
चिन्तयन्तममितादरं मनसि भावये शिवगुरूत्तमम् ॥५२॥

52. I meditate with intense devotion on Sri Guru Sivananda, who is always interested in the welfare of all beings, who speaks sweetly, who has a sublime mind, from whose beautiful face smiles flow and who always meditate on the lotus-feet of the Lord Siva who is the bestower of welfare on the human race.

सारसाक्षकमनीयविग्रहविचिन्तनैकनिरतान् सदा
सारसान्द्रमधुरामृतोक्तिभिरलं चिकीर्षुमखिलान् जनान्

नारदादिपरिगीतभक्तिपथदर्शनोत्सुकमनारतं
शारदामृतकराननं भजत भव्यदं शिवगुरूत्तमम् ॥५३॥

53. Worship the welfare-giver Sivananda, who is always engaged in creating the greatest desire in people to establish temselves in the contemplation of the beautiful form of the Lord Vishnu through his meaningful nectar-like sweet words, who gives proper advice to people on the glory of devotion to God, as expounded by great sages like Narada and who has a beautirul face like the autumnal moon.

दिव्यतत्त्वभरितानशेषनिगमान् विवर्तनगणैर्नृणां
भव्यदायकसनातनायनविलोकनाय परिबोधयन्
दिव्यजीवनसभां समस्तजनताहिताय विनिवेशयन्
सुव्यवस्थितशुभोदयो जयतु सद्गुरुः शिवयतीश्वरः ॥५४॥

54. Victory to Sagturu Sivananda who imparts such knowledge to humanity at large as will enable it to find out the virrtuous path established in the Sanatana Dharma and bestows the highest good on them through effective commentaries on the scriptures, full of divine truth, who has established Divine Life Societies for the welfare of the whole world at various Centres and who is deep-rooted in goodness and virtue.

नित्यनिर्मलसुशीलमाश्रितजनोत्करावनपरायणं
कृत्यभिप्लुतमुदीर्णभक्तिभरिताशयं दुरितनाशनम्
स्तुत्यसद्गुणमुदारमानसमनेनसं सुकृतविग्रहं
प्रत्ययाकरमनारतं भजत सद्गुरुं शिवयतीश्वरम् ॥५५॥

55. Worship always the great saint Sivananda who is pure-hearted, good-natured and interested in the protection of those who take refuge in him, who is praised by wise men, who has a very devout mind, who is the dispeller of all miseries, whose qualities are praiseworthy, who is broad-heartad and sinless, who is the embodiment of virtue and who is the repository of God-Consciousness.

शश्वनश्वरमेव विश्वमखिलं विश्वेश्वरे शाश्वते
विश्वासोऽत्र विधीयतां नरगणैरानन्दसम्प्राप्तये
आश्वासोक्तिमिमां वितीर्य सहसा संसाररोगच्छिदे
विश्वाचार्यमहर्षिसत्तमशिवानन्दाय तुभ्यं नमः ॥५६॥

56. "This world is always of a fleeting nature; that which is eternal is the universal Lord. The worldly-minded people will do well in pinning their faith on this supreme force for the attainment of Bliss." These are the consoling words of the great sage Sivananda, the destroyer of the disease of Samsara. Prostrations unto this Sivananda who is the universal preceptor.

दैवाधीनमिदं जगत् जनिफलावाप्त्यै जगत्साक्षिणः
सेवाधीरवलम्ब्यतामविरतं सर्वैर्जगद्वासिभिः
एवं सूक्तिसुधाभिवर्षणरतायादर्शदिव्यर्षये
कैवल्योत्तममार्गदर्शक शिवानन्दाय तुभ्यं नमः ॥५७॥

57. "This world is under the control of the Lord. To attain the fruit of life the people of the whole universe should always set their minds on the servi-

ce of the Lord." The great sage is very much interested in showering such nectarine words, who is worthy of being emulated and who is also a great guide in the attainment of salvation. Prostrations to such great sage Sivananda.

संवेशाशनभाषणेषु मिततां भूतानुकम्पां तथा
संवेगस्य निरर्थकत्वमखिलानुद्बोधयन्तं विभुम्
देवे कामरिपौ निवेशितमतिं दिव्यं शिवानन्दस-
द्योगीन्द्रं समुपास्महे मुनिजनोत्तंसं जगद्देशिकम् ॥५८॥

58. We worship the great world-preceptor and saint Sivananda, who teaches all to be moderate in sleep, food and talk, to be compassionate to all creatures, to understand the futility of disturbed feelings, and whose mind is always established in the contemplation of the Lord Siva.

आशापाशविशेषबन्धविवशा नक्तन्दिवं संभ्रमा-
दाशान्तावगतावकाशमखिलं धावन्ति नानाजनाः
क्लेशावेशवशानिमान् शुभपदं नेतुं प्रवृत्तं जनै-
राशास्याद्भुतवैभवं हृदि शिवानन्दं सदा भावये ॥५९॥

59. I meditate always on Swami Sivananda who is engaged in giving proper lead to the different peoples of the world, who having been entangled in the bondage of this Samsara, and being helpless run hither and thither to the extreme ends of all quarters impelled by the force of affliictions, who is much praised, and who is endowed with wonderfull prowess.

सदा सकलसज्जनैस्समभिवन्द्यपादाम्बुजं
सदाशययशो ुतं समावलोकनात्तादरम्
वदान्यवरमुत्तमं वशिजनावलं सतां
मुदास्पदमुपास्महे शिवमुनिं जगद्देशिकम् ॥६०॥

60. I adore the world-preceptor Sivananda, whose lotus-feet are worshipped by all virtuous people, who is famous for his broadheartedness, who is endoved with equal vision, who is of a most charitable disposition who is the greatest of all self-controlled ascetics and who is the seat of joy.

कलानिधिकलापसम्मिलितचेतसं चित्कला-
विलासविशदौजसं विदितवेदसारोत्करम्
कलाकलितकौतुकं कलुषलेशहीनाशयं
तुलारहितसद्गुणं शिवमुनीन्द्रमेवाश्रये ॥६१॥

61. I take refuge only in the great sage Sivananda, whose mind is fixed in the Lord Siva, who is shining with the splendour of suprme consciousness, who is the knower of essentials of Veaic teachings, who has inordinate thirst for the various arts and sciences, who is of a spotless mind and of inestimable qualities.

नितान्तविमलाशयं निखिललोकसंसेवितं
कृतान्तरिपुचिन्तने कृतमतिं कृपापांपतिम्
अतान्तधिषणाबलं परगुणेक्षणाकांक्षिणं
मतान्तरविशारदं शिवमुनीन्द्रमेवाश्रये ॥६२॥

62. Adorations to the great Sivananda, who is of a sinless character, who is worshipped by the whole world; who is always established in meditating on the Lord, who is th ocean of mercy, who is endowed with a very sharp intellectual power who is interested in the welfare of others and who has got great knowledge of the teachings of other religions.

भवार्णवभवार्णसां भ्रमगणेषु मग्नान् जनान्
जवान्निजकृपाप्लवं समवतार्य सन्तारकम्
स्तवार्हगुणसागरं मधुरसूक्तिपीयूषदं
शिवाख्यमुनिसत्तमं सुकृतमूर्तिमेवाश्रये ॥६३॥

63. Salutations to the great saint Sivananda, the embodiment of virtue, who, with the idea of helping those people who are struggling in the whirlpool of the Samsaric ocean, to cross the same, provided them with the ferry of his kindness, who is endowed with praiseworthy qualities, and who is the giver of the nectar of sweet words.

अहो भाग्यं भाग्यं मधुरमधुरोदारचरितम्
महोराशिं भव्यप्रथितसुगुणव्रातभरितम्
अहोरात्रं लोके भवगदविनाशैकनिरतम्
शिवानन्दं दिव्यं निकटभुवि पश्याम्यविरतम् ॥६४॥

64. It is my good fortune that I see the great sage Sivananda at close proximity, whose life-history is of a very, very sweet nature, who is the repository of divine effulgence, who is full of praiseworthy and noble qualities and who is day and night engaged in

destroying the diseases of those people who are sunk in the quagmire of Samsara.

सदा सद्भिः सेव्यं सकलगुणसन्दोहसदनम्
चिदानन्दे लीनाशयमविरतं स्मेरवदनम्
मुदा कुर्तु लोकं सकलमनिशं वीतकदनम्
श्रमं कुर्वन्तं तं प्रणमत शिवानन्दयमिनम् ॥६५॥

65. Prostrate yourselves with all devotion before the great sage Sivananda who is always adored by good people, who is the embodiment of all virtues, who is contiunously established in the bliss of Supreme cnsciousness, who has a smiling face and who is always fervenetly working for the ameliora-tion of the distresses of the world.

त्रयीतत्त्वं साधारणजनसुबोधाय सकलम्
शतातीतग्रन्थैः सरलपदसंधातरचितैः
स्फुटीकुर्वन् धर्मायनसततसञ्चारनिरतः
शिवानन्दः सोऽयं जयतु चिरमुर्व्यां मुनिवरः ॥६६॥

66. May the great sage Sivananda live in this world for many years to come, who is the author of more then hundred volumes, expounding the ideals of the Vedas, written in a very sweet and lucid style so as to be easily understood by the common man of the world, and who is always keen about treading the path of Dharma.

भवाम्भोधौ मग्नं मनुजगणमुद्धर्तुमखिलम्
दिवारात्रं कर्मप्रकरमिह कुर्वाणमतुलम्

निवाताब्जस्थेमे हृदि गिरिशमालोक्य मुदितम्
शिवानन्दं दिव्यं प्रणमत जगद्वासिजनताः ॥६७॥

67. May the people of the world worship the great sage Sivananda, who is always engaged in rendering invaluable service to retrieve those people who are drowned in the ocean of Samsara, who is always established in the cotemplation of the Lord Siva, with a joyous heart as steady as a lotus, unaffected by wind.

सकलगुणनिधानं सज्जनैस्सेव्यमानं
सरसमधुरशीलं सर्वभूतानुकूलं
सवितृसदृशभासं जाह्नवीतीरवासं
भविकसुकृतरूपं श्रीशिवानन्दमीडे ॥६८॥

68. I praise Swami Sivananda, who is the treasure-house of all good qualities, who is served by virtuous people, who is of a sweet and pleasing nature, who is evenly disposed towards all creatures, who is shining like the sun, who is living on the bank of the Ganges and who is the embodiment of all prosperity and virtue.

श्रुतिगतबहुतत्त्वान्यन्वहं वीतशङ्कं
श्रुतिमधुरवचोभिर्निर्भरं भाषमाणम्--
नुतिपदमखिलानां श्रीशिवानन्दयोगी--
श्वरमतुलमनीषावैभवं भावयेऽहं ॥६९॥

69. I contemplate on the great sage Sivananda who is of incomparable intellect, who daily expounds,

without any doubt, the hidden meanings contained in the scriptures, in sweet words and who is worthy of being praised by all.

निखिलनिगमसारं नित्यमुद् बोधयन्तं
निशितमतिविशेषं निर्विकारं निरीहम्
निरवधिजनवन्द्यं निर्मलं लोकसेवा--
निरतममितबोधं श्रीशिवानन्दमीडे ॥७०॥

70. I praise sage Sivananda who imparts to all the knowledge of the essence of all the Vedas, who is endowed with an extraordinarily sharp intellect, who is devoid of all cravings and modification in the mind, who is worshipped by many people, who is guileless, who is interested in the service of the world, and who is of immeasurable wisdom.

सकलजनगुणार्थं सूक्तिपीयूषधारा--
निकरशतमतन्द्रं वर्षमाणं निकामम्
अनुपममहिमाढ्यं श्रीशिवानन्दयोगि--
प्रवरमतनुभक्त्या सन्ततं भावयेऽहम् ॥७१॥

71. I always meditate on the great sage Sivananda, with intense devotion, who is showering incessantly on people for their welfare, the nectar of his sweet words without any kind of fatigue, and whose greatness has no parallel in this universe.

जननमरणसिन्धौ संपतन्तं नितान्तं
कदनमनुभवन्तं लोकमुद्धर्तुकामम्

सकलजनशिवार्थं दिव्यगीतार्थसारं
सततमुपदिशन्तं श्रीशिवानन्दमीडे ॥७२॥

72. I adore Swami Sivananda who is always careful in freeing from their afflictions people who are plunged in the ocean of Samsara and who is always engaged in spreading the teachings of the Bhagawad Gita for the welfare of the world at large.

निरवधिनिगमान्ताधीतिलब्धावबोधं
निरवरतमुदीर्णध्यानलीनान्तरंगम्
निरवमखिललोकक्षेममार्गैकचिन्ता-
निरतममितकीर्तिं श्रीशिवानन्दमीडे ॥७३॥

73. I prostrate myself before Swami Sivananda who has attained boundless knowledge by the intense study of innumerable scriptures, who is deeply immersed in meditation, who is sinless, who is always desirous of discovering ways and means for the commonweal, and who is renowned far and wide.

परिणतशशिबिम्बप्रोल्लसद्वक्त्रपद्मो-
परि लसदनुकम्पापूर्णमन्दस्मिताद्र्यम्
परिसरगतशिष्यैस्सेव्यमानं मुनीनां
परिवृढमतिदिव्यं श्रीशिवानन्दमीडे ॥७४॥

74. I worship the greatest of all saints, Sivananda, who is endowed with a shining face like the full moon, from which emanate the cool rays of

compassion, and who is always served and adored by a circle of disciples.

निखिलजननिषेव्यं निस्तुलानर्घशीलं
निशितमतिविशालं निर्मलालोलभासम्
निकटगतजनानां नित्यमानन्दपद्या-
निकरमुपदिशन्तं श्रीशिवानन्दमीडे ॥७५॥

75. I adore Swami Sivananda who is honored by the whole world, who has a spotless character, whose intellect is very broad and sharp, whose face is throbbing with Divine effulgence and who is a guide to all people. That approach him with a desire to tread the path of virtue.

सुरुचिरसुगुणानां सुन्दरावासकेन्द्रं
निरुपमशुभशीलं निश्चलानन्दसान्द्रम्
गुरुवरमखिलानां श्रीशिवानन्दयोगी-
श्वरमविकलपुण्यं भावये दिव्यरूपम् ॥७६॥

76. I worship the divine form of the greatest saint, Sivananda, the tower of all merits, who is the embodiment of beauty and good qualities whose greatness is unparalleled, who is filled with unalloyed bliss, and who is the worthy preceptor of all.

मधुरमधुरवाणीं सन्ततं व्याहरन्तं
विधुवदनमुदारं विश्ववन्द्यं नितान्तम्-
भवगदहरणैकं श्रीशिवानन्दयोगि
प्रवरममितकीर्तिं भावये भावुकांगम् ॥७७॥

77. I meditate on the greatest ascetic, Sivananda, who is the incarnation of goodness, who always speaks very sweetly, who is magnanimous and has a face shining like the moon, who is worshipped by the whole world, who is anxious to save people from the miseries of Samsara and who is immensely praised by the world at large.

परिणतपरिबोधं पावनानर्घशीलम्
परिसरगतशिष्यान् तत्त्वमध्यापयन्तम्
परिलसदनुभावं सर्वदा सर्वभूतो
परि पतदनुकम्पं श्रीशिवानन्दमीडे ॥७८॥

78. I adore Sri Sivananda who has a ripe knowledge of the highest Truth, who is pure and of an inestimable good character, who is always pleased to teach the highest experience gained by him to his devout disciples, who shines with splendour and who is always bestowing his mercy on all those who are needy.

विविधनिगमबोधात् प्राप्तचेतोविकासं
सविधगतजनानां चित्तमाह्लादयन्तम्
अविरतमखिलानां क्षेमकृत्यैकदीक्षं
सुविदितयतिवर्यं श्रीशिवानन्दमीडे ॥७९॥

79. I worship the ascetic of all ascetics, Sivananda, who has attained to a very broad outlook by virtue of his intense study of the various scriptures, who instils happiness in to all who flock round

him, who is always bent upon doing such work as would bring welfare for all, and who is very famous.

भववारिधिघोरमहोर्मिपरा-
भवपीड़ितसंह्वनतोऽहमरम् ।
शिवदेशिक ते पदपद्मगतोऽ-
भवमीश कृपालय पालय माम् ॥८०॥

80. Oh Lord! Oh great preceptor Sivananda! You are the embodiment of mercy; protect me who am much fatigued, having been caught between the mountain-waves of the Samsaric ocean, and who have taken refuge in your lotus-feet.

करुणावरुणालय लोकगुरो
तरुणारुणभास्वरगात्र विभो ।
शिवदेशिक ते मधुरोक्तिसुधा
शिवदा सततं जनतामवतात् ॥८१॥

81. Oh great preceptor Sivananda! May the nectar of thy sweet words bestow immense prosperity on all the people, for thou art the world-preceptor and the repository of compassion and love and thou art shining with all splendour like the rising sun.

अनिशं मनुजान् सुजनान् कुरुते
मुनिपुंगव ते सुवचः सुमते ।
भविकामलसद् गुणवारिनिधे
शिवदेशिक ते चरणं शरणम् ॥८२॥

82. Oh great teacher Sivananda! You are a great sage and your words containing the seeds of your mighty intelligence purify and lift the ordinary men of the world to the level of Dharmic life and you are also the ocean of all good qualities free from the taints of worldliness. I take refuge in your lotus-feet.

भुवनेष्वखिलेषु जनान् सुमती-
नवलोकयितुं नितरां श्रमवान् ।
नवकोमललेखनदानपरः
शिवयोगिवरः सुचिरं जयतात् ॥८३॥

83. Victory to the great ascetic Sivananda who is incessantly striving for the welfare of all people all over the world and who is an adept in writing sweet and impressive letters to his innumerable devotees.

शिवानन्ददिव्यर्षिगोत्रेन्द्रजाता
परब्रह्मपाथोधिमार्गाभियान्ती
सुधासूक्तिगङ्गा सदा निर्गलन्ती
जगत् सर्वमेतत् पवित्रीकरोतु ॥८४॥

84. May the sacred Ganga of nectar-like words who takes her origin in the Himalayas of Sivananda and meanders through plains towards the ocean of the Supreme Knowledge of Brahman, purify the whole world.

भवाम्भोधिमग्नान् जनानुद्धरन्तं
नवामन्दचैतन्यमुद्दीपयन्तम्

दिवारात्रसुस्फुष्टकर्मोत्सुकं तं
शिवानन्दयोगीन्द्रमेवाश्रयेऽहम् ॥८५॥

85. I always take refuge in the great sage Sivananda who emancipates those who are plunged in the ocean of Samsara, who intensifies the effulgence of the novel working of the subtle intelligence, and who is completely immersed day and night in doing selfless service.

समस्ताभिवन्द्यं सुमर्त्याभिनन्द्यं
समालोकशीलं समारूढयोगम्
समासादितानेकदिव्यप्रभावं
शिवानन्दयोगीन्द्रमेवाश्रयेऽहम् ॥८६॥

86. I take resort in the great sage Sivananda who is worshipped and honoured by all, who is endowed with equanimity of vision, who is well-established in Yoga, and who had innumerable divine experiences.

विशालावबोधं विशिष्टानुभावं
प्रशान्तारिषट्कं प्रशस्तापदानम्
कृशानूपमोदीर्णतेजोभिदीप्तं
शिवानन्दयोगीन्द्रमेवाश्रयेऽहम् ॥८७॥

87. I crave for the protection of the great sage Sivananda who has vast knowledge, who is endowed with superefine greatness, who has annihilated all the desires in him, who has praiseworthy attainments to his credit and who has great splendour like the blazing fire.

गंगानदीतटनिवासिनमाप्तकामं
तुंगानुभावमनवद्यगुणाभिरामम्
संगावरुद्धमनसं विनतोऽस्मि चेतो-
रंगावलोकितशिवं शिवदेशिकं तम् ॥८८॥

88. I worship the great preceptor Sivananda, who has his residence on the bank of the Ganga, whose desires are fulfilled who is of reputed fame and sinless character, who is unattached, and who is established in the contemplation of the Lord Siva.

वन्दारुवृन्दपरिसेवितपादपद्मं
मन्दारदारुसमसाश्रितजीवभाजाम्
वृन्दारकेन्द्रसहजं हृदि वीक्षमाणं
वन्दामहे शिवगुरुं सुकृतैकमूर्तिम् ॥८९॥

89. We adore the great teacher Sivananda whose lotus-feet are worshipped by many devotees, who is equal to the wish-yielding tree for those who take refuge in him, who always meditates on the Lord in his own heart and who is the embodiment of all good actions.

वाराशिराशिरशनाशनिपाणिमुख्यै-
राराधितं शिवमुनीन्द्रमनर्घशीलम्
साराभिरामम‍धुरोदितसुधाम्बुपूरा-
साराभिरञ्जितजनं शरणं प्रपद्ये ॥९०॥

90. I take refuge in the great sage Sivananda who is adored even by great kings, who is of spotless

character, and who gives immense joy and pleasure to all people through the incessant flow of his sweet impressive words.

धीनावबोधनिलयं निखिलाभिवन्द्यं
दीनावनैकनिरतं विमलान्तरंगम्
नानागुणोद्वसितं मदनारिचिन्ता-
लीनाशयं शिवमुनीश्वरमाश्रयेऽहम् ॥९१॥

91. I worship the great saint Sivananda who is the seat of all wisdom, who is worshipped by all, who has got a bent of mind for the protection of the needy, who is of a guileless nature, who is the embodiment of all good qualities and who is always in a state of meditation on the Lord.

जनगणगुणवृद्ध्यैऽन्वहं कर्तुकामं
मनसिजरिपुरूपध्यानलीनान्तरंगम्
अनवरतमुदीर्णज्योतिषा राजमानं
विनतजनपरीतं श्रीशिवानन्दमीडे ॥९२॥

92. I worship Swami Sivananda who is day and night engaged in work productive of the maximum good for all people, who is always established in the meditation of the Lord, who is a shining star amongst the luminaries, and who is always surrounded by humble and sincere devotees.

अभिनवशुभमार्गान् दर्शयन् मानवाना-
मभिरुचिमवगच्छन् सम्यग्योगाय तेषाम्

अभिनुतगुणराशिः सर्वलोकाभिवन्द्यो
जयतु सुचिरमेवं श्रीशिवानन्दयोगी ॥९३॥

93. May the great sage Sivananda who is every moment, as it were, conducting research into the novel paths to suit the mental development of all aspirants, for their prosperity, and who is worshipped by all people because of his praiseworthy traits, attain everlasting victory.

अनुदिनमनुवेलं सूक्तिपीयूषवर्षैं
र्मनुजनिकरतापं सर्वमुन्मूलयन्तम्
अनुपममहिमाढ्यं दिव्यदीप्त्या विराज-
त्तनुमखिलनिषेव्यं श्रीशिवानन्दमीडे ॥९४॥

94. I adore Sri Swami Sivananda who destroys every day the miseries of worldly people by the shower of the nectar of his sweet words, whose greatness is unparalleled, who is shining with divine splendour, and who is served by the world at large.

अमलमतिमशेषान् मानुषान् भक्तियोग-
क्रममतिसरलोक्त्या नित्यमुद्बोधयन्तम्
शमधनमनपेतप्रश्रयं धर्मरक्षा
श्रमकरमकलङ्कं श्रीशिवानन्दमीडे ॥९५॥

95. I worship Swami Sivananda who initiates all guileless devotees into Bhakti, by imparting to them his teachings in a charming manner, who is endowed with the wealth of serenity and modesty, and who is doing virtue-preserving actions without any selfish motive.

सकलजनशुभार्थं दिव्यगीतार्थसारं
सरलललितरीत्या नित्यमाभाषमाणम्
स्वविषगतजनानां पापमुन्मूलयन्तम्
सवितृतुलितदीप्तिं श्रीशिवानन्दमीडे ॥९६॥

96. I worship Swami Sivananda who, for the benefit of all people, teaches the essence of the Bhagavad Gita in sweet and easy words, who eradicates the sins of all who take refuge in him, and who is equal to the sun in splendour.

अविकलसुखमूलं ध्यानशीलं प्रकामं
भुवि नियतमशेषैरेतदेवार्जनीयम्
सुविशदमधुरोक्त्या तद्गुणान् बोधयन्तम्
भविकगुणगणाढ्यं श्रीशिवानन्दमीडे ॥९७॥

97. Prostrations to Sivananda who is the root of eternal happiness, who is always in a meditative mood, who endeavours that every one in this world may earn this wealth of a calm and serene mind, who always speaks of the effects of such meditations, and who is the greatest of all living sages to guide the world towards blessedness.

विहतविविधतापं वीतनानावलेपं
विदितनिगमसारं प्राप्तवेदान्तपारम्
विनतजनपरीतं विश्रुतामेयकीर्तिं
विगतसकलदोषं श्रीशिवानन्दमीडे ॥९८॥

98. Salutations to Siva who is devoid of all afflictions, who has annihilated the feelings of

'I-ness' and 'mine-ness' in him, who is endowed with the knowledge of all scriptures, who has attained the highest in Vedanta teachings, who is encircled by sincere and devout disciples, who is renouned for his spotless charactor and who is cleansed out of all sins.

निरवधिनिजशिष्यान् मोक्षमार्गं नयन्तं
निरयपतितलोकानुद्धरन्तं नितान्तम्
निरवरतमशेषक्षेमकृत्यैकदीक्षं
निरघमतुलशीलं श्रीशिवानन्दमीडे ॥९९॥

99. I worship Swami Sivananda who guides ever so many disciples along the path of final emancipation, who always strives for the uplift of those who are plunged in the hell of Samsara, who is always engaged in the one act of bringing welfare to the whole world, and who is sinless and of unsurpassed fame.

मन्दाकिन्यास्सुरुचिरतटे सुन्दरे मन्दिरे सद्-
वृन्दाकीर्णे सदसि विलसद्दिव्यपीठे निषण्णम्
मन्दस्मेराननसरसिजान्निर्गलद्दिव्यसूक्ति-
स्यन्दस्तोमैश्शिशिरितजनं श्रीशिवानन्दमीडे ॥१००॥

100. Praise to Sivananda who sits replendent in His lustrous seat surrounded by bands of wise and good dwelling in the captivating shrine on the banks of the delicious Mandakini (Ganga) and who cools the hearts of all by the flood of sweet words that freely flow from his ever-smiling lotus-face.

I thank you for Your very kind letter, and Your last parcel of books. I have been very much delighted to read the *"Day-to-Day"* because of the many words of wisdom given to Your disciples. I have begun quite a new life, ten years ago after my acquaintance with Your books and my own personal work with Yoga, being inspired by highly evolved souls like You and others and being in harmony with congenial souls and finally been able in my daily work to disseminate the message of Yoga to many interested people. I find all this a wonderful joy which makes the world look in quite another way as was the case before, even if I realize that it is the same as before. And may I then proceed to thank You for Your unique LOVE and Kindness to Your fellow-men. Sri Eric Beckman whom You mentioned in Your last letter to me—today I got a letter from him in which he expressed his most heartfelt thinkfulness and happiness for Your Inspiring letter and information books. I send You my warmest wishes that You may continue Your grand and noble service to mankind and let Your spiritual sun shine upon all of us who need it so hard.

—Sri Edith Enna,
Divine Life Society,
Denmark. Copenhagen.

How to thank you for the two Prasads and for the latest publications......all the leaves addressed with so much LOVE FOR ALL! I have begun to write

every day Name Likhit Japa Yagna 108 OM per page. All note-books shall make an immense thought-river of the Name of the Lord. SPIRITUAL DIARY: I think it is as a mirror that reflects so much of my daily life and actions. Your Post-card: what a great joy it gave me. It appeals to be the BEST that lies in the bottom of the heart! Mrs. Schneider has also written to me that I can speak to Your Photo as if You were present and this gave me a great JOY. Thank YOU for all YOUR LOVE FOR ALL.

—Sri Mrs. M. Huin,
Geneva. Switzerland.

Adorable Guruji, OM OM OM.

I am always looking forward to get Your lines and am quite alarmed when I don't get anything for a longer time. Forgive my impatience Guruji, but Thou art my only comfort in this hard time and in the personal surrounding I have, where friends turn suddenly into enemies without my fault. I know Guruji Thy clairvoyance, so Thou knowest best what is going on in my inner being and surroundings.

I live the whole day as in a trance thinking only of God and doing my work as a witness. This path agrees to me indeed very much. My heart is full of love for God and my Guru and here I get full happiness which I never could get and never got from exterior world. I understand only now that God takes away from me all those I thought were worth loving so that I could love only him and my Guru alone being the only ones who lead me

towards the Final Fulfillment. I know that I shall reach one day God-realisation if Guru Kripa does not leave me even for a second.

—Sri Sivananda—Isabella.
Prague. Czechoslovakia.

It was a joy to receive your book which I enjoyed immensely. It is full of pearls of wisdom. Your copies of Divine Life which you so kindly sent me are also deeply appreciated and read avidly by myself and those around me. I shall be happy to place a subscription for several of these when I see you in July.

On reading your articles I know they are illumined by the radiance of the Light Limitless. It is wonderful.

Rev.—Sri Joseph Murphy,
DD. DRS. Ph.D.LL.D
Los Angeles, California.

I would like to express my best thanks and gratitude for the most interesting and useful magazines which I receive from time to time. I write this to you for help, as I know that you are bounty and compassion. I am sure that you can help me, Dear Swamiji, and I shall always be grateful for your kind reply and I am sure that by your grace I shall recover my health.

—Sri J. Charman,
Cannes. France.

I hear that you would be only too willing to answer my questions. From all the literature I received, I do feel I should like to have further of

your books. One of my ambitions is that one day I might be able to travel to your beautiful country and experience on the spot your Divine surroundings and breathe in that different Way of Life.

—Sri Frank Becker,
Mandurah (West Australia)

I thank YOU very much for YOUR second letter. It was an invitation for beginning a correspondence to speedy spiritual development. Deepest reverence to YOU and best wishes for YOUR work.

—Sri J. Franz,
Wien. Austria.

I was very glad to receive your kind letters and my thoughts were with you all the time.

—Sri Carl Lendle,
Ebersbach. Germany

It is more than seven moths that I am hospitalized already. I was not helped much here; if I had some progress, it was due to your kind and generous help. I constantly thank God for having been blessed to be in touch with you. Believe me, Revered Teacher: there is no greater suffering than mental suffering; and there is no worse thing than to feel all alone, suspended in a vacuum, like I feel; but I see you there too, with your smiling face, and your infinite love; and the burden becomes more bearable, and life becomes less bittter, because you are there.

—Sri Issac Sutelman
Brooklyn. N.Y. (U.S.A.)

Your "KRIYA YOGA" was just the answer to my implied question. There is Your Grace and Your help, Your letters and words at which I can depend. The Lord is compassionate: He sends His Teachers into the world for helping humanity. Many thanks to You. Many thanks: Your beaming eyes look at Mr. Speck. May Your gracious face stand before me every day and every minute.

—Sri Dorothy Mathias,
Hagen. Germany.

Guruji, I will be merged in love, burning like a candle in your hand. Give me Grace to do that On the 6th June, I view on your Image. Sudden change of Your face and now in quick succession I saw many faces, bright and dark, tender and strong, severe and mild, bearded and smooth, round with dark curl and shaved, but it was ever Your face in all to find. I am a feeble vessel for so much knowledge, but it is the coronation of my life, that a Divine Guru had compassion for me.

—Sri Barbara Mayer,
Dorschhausen. Germany.

I have read many letters of you. Your mysterious answers have relieved so many of my troubles and unhappiness......has bestowed tranquillity on so many. Hope you will answer this letter and bless me with your Grace. I have read many of your books. I am very happy when I read them. I lighted a candle and took You to be my Guru and do my Sadhana. Show me the Divine Path and enlighten this darke-

ned life and give me Darshan at least in Dream. I await your letter as the bird Chatak awaits for rain.

—Sri Kamala,
Johannesburg.
S. Africa.

Esteemed Sivananda Swamiji,

Namaskaram, I had today a collection of books and periodicals published under your inspiration, and by you. I skipped through some of them and asked my visitors of today to read them. It is a spiritual treat beyond description. May Allah give you and your holy work long life to continue this great effort in the cause of Divine and Humanity.

With very high regards,
Yours sincerely,

—Khan Bahadur G.S.A. Karim Suhrawardy
M.B.E., I.G of Police (Retd) and Former
representative, of Travancore in Pakistan
Eldams Road, Teynampet.
Madras. 18. 11.6.56.

SRI SWAMI JNANANANDA

Sri Swami Jnananandaji comes of a noble family of Sanskrit scholars, and was born in 1902 near Kaladi, the holiest birth-place of Sri Adi Shankaracharya. His father, Shankara Nampoothiri was a famous Vaidika and Tantrika. True to the traditions of the place and the family, he has dedicated himself to the study and promotion of the Sanskrit literature, laden with sublime Vedantic thought.

The genius found his hero, the disciple found the Guru, the seeker found his ideal : when Swami Jnananandaji came to the lotus-feet of Satguru Sivananda His mastery of Sanskrit soared high on the wings of His heart's adoration and soul's devotion to Sri Gurudev, and from the fountain of perennial inspiration sprung forth delightful Sanskrit poetry, rich in diction, perfect in rhetoric, and inspiring in style.

Admirable is the single-minded devotion of Jnananandaji to Sri Gurudev ; and equally admirable is the one-pointed application with which he has, week after week, composed these soul-elevating poems for publication in the *Forest University Weekly*. He would forego sleep and neglect food in the dutiful performance of the allotted task : he is sincerity incarnate.

These verses have already elicited the unstinted praise of several readers of the *Weekly* who have expressed their wish to see them all published in book-form. Devotees and disciples of Gurudev would love to recite these verses before their morning meditation ; students of Sanskrit literature have a lot to study and learn in these unique stanzas. It is hoped that educational authorities would authorise this book to be used as a Sanskrit text in our High Schools.